

THE ETERNAL SECURITY TEACHING.

By

J. L Stauffer

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“Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall REMAIN in you, ye also shall CONTINUE in the Son, and in the Father.” (1 John 2:24)

What is meant by the “eternal security teaching”? Some ministers and Christian workers speak against it, others defend it. Those who hold it, claim for it a Biblical foundation. Those who oppose it do so with the Word of God. Is it a harmful or helpful doctrine? Will the acceptance of this teaching by Christian people result in strengthening or in weakening convictions on the “all things” of the Word of God? Will it aid or hinder Christian people in appreciating the so-called unpopular principles taught by Christ and the apostles that are so generally ignored by people “professing godliness”? Will sin look more hateful or less so to the one who embraces the teaching of eternal security? These thought stimulating queries should cause us to desire the truth on this live issue.

The Eternal Security Teaching Defined

There is perhaps no teaching that at first sight has a greater appeal to the sincere believer than this doctrine. There are expressions of the greatest loyalty to the Word of God. There is no teaching that apparently at first sight exalts Jesus Christ more than this does. The thought that we are eternally secure and as sure of heaven as if we were already there is inspiring, to say the least. Before we pass judgment, it would probably be better to allow the advocates of this doctrine to define their own terms, and tell us in their own words exactly what they mean:

"Some Christians maintain that true believers may fall away and be eternally lost. Scriptures do not say so. The Scriptures declare that, in virtue of the original purpose and continuous operation of God, all who are united to Christ by faith will infallibly continue in a state of grace and will finally attain to everlasting life" - Strong's Systematic Theology.

"They whom God hath accepted in His Beloved, and effectually called and sanctified by His Spirit, can neither totally or finally fall away from the state of grace; but shall certainly persevere therein to

the end, and be eternally saved." - *Westminster Confession of Faith*.

"When a person is born from above by the regenerative power of the Holy Spirit he cannot be lost, because he has become partaker of the Divine nature, and also because God is able to keep him." – From Bible Problems Fairly Met by Grant Stroh.

"The eternal security of the believer is a New Testament doctrine and cannot be applied to Old Testament believers, who were under a covenant of works, not of grace.... Not so with the believer, who is saved by grace, and his disobedience does not affect his salvation, but fellowship, peace, and growth." - C. I. Scofield in Question Box.

"The sovereign and eternal choice of persons (Ephesians 1:4), infallibly secures all embraced in God's election, and which believers now know (I Thessalonians 1:4). They cannot perish, for they were chosen in Christ before sin entered, or the course of human responsibility commenced, hence neither the state of the creature nor his doings can frustrate God's eternal choice of individuals. If you are a child of God, you are that forever. The relationship is an eternal one. A failed and failing child has an advocate with the Father (I John 2: 1). Can anyone pluck the saved sheep out of the hand of the Son (John 10:28)? Can man or devil pluck the believer out of the hand of the Father (v. 29)? Are not the Father and the Son absolutely one in counsel and purpose in the eternal preservation of every sheep (v. 30)? Is not eternal life the gift of God (Romans 6:23)? And the gifts and calling of God are without repentance (Romans 11:29), that is without change or recall." - Walter Scott.

In other words, the teaching may be summarized in the following way: that eternal life once received can never be forfeited by any act or determination of the human will; that eternal life is a gift and cannot be withdrawn; that if you deny eternal security, then you assert that salvation is by works, by means of human merit, and not by grace; that to deny eternal security is to belittle the finished work of Christ; that since believers become ministers of Christ's body, if you deny eternal security, then Christ will have a mutilated body throughout eternity; that Christians may backslide, imperil their reward, lose their fellowship with the Master, but can never lose their salvation or go into apostasy.

Three Steps in the Eternal Security Doctrine

The eternal security teaching is presented in about three steps, occurring in logical sequence. No one who accepts the first step or presentation of the issue can avoid the other two that follow, unless he is awakened to its error. For the believer who has been reading his Bible and yet has not heard of the eternal security claims, to be approached with the full eternal security teaching at once, would be a shock that would result in his rejecting such claims. Evidently for this reason, the eternal security teaching is unfolded a step at a time. The three steps in their order of presentation to a convert to eternal security are as follows:

1. If a person is truly born again by the Spirit of God, he will not want to go out into sin. He is kept by God and is eternally secure.
2. If a person is truly born again by the Spirit of God, he may go out into sin, but since he is born again, God will certainly bring him to repentance again before He allows him to die.
3. If a person is truly born again by the Spirit of God, he is saved eternally, no matter how he lives and how he dies.

Christian people who are satisfied to abide by the Word of God will have very little criticism for the first step as stated above. The man who does not want to sin and trusts in the keeping power of Christ is certainly secure. The weakness in the first step is the fact that no conditions are admitted in connection with our keeping.

The second step is unscriptural because it throws the responsibility of the sinning saint's recovery on the Lord. Incidents will be given later on to show that man's free will enters in, and that God will do nothing in the salvation of sinners and the recovery of sinning saints that violates this God-bestowed attribute of personality.

The last step is the ultimate one that believers in eternal security will hold, if they are consistent with their avowed principles. Newly won converts do not get the "third step teaching" in the beginning. The very thought that a saved man is secure in sin would be repelling to a new disciple. As one grows in knowledge concerning the favourite arguments of the eternal security teachers and their mode of Biblical interpretation, he becomes reconciled to the third and final form in which this doctrine manifests itself.

Not Biblical Assurance

Eternal security is not Biblical assurance. Assurance is the right and heritage of every true believer in Jesus Christ. God intends that saved people should know that they are saved. The Gospel of John was written to show us how to be saved. The Epistle of John tells us how we may know we are saved. God in mercy withholds assurance from the believer who lives after the flesh and walks in darkness. Eternal security would emphasize the absolute security of the soul upon the basis that God has given man something that is eternal and unconditional. Christian assurance rests upon the promises of God, but recognizes the conditions of God's keeping. Our salvation rests upon Christ alone. Our keeping rests upon Christ alone. In each instance, however, certain conditions are laid down that dare not be ignored. Christ saves from sin, not in sin. Christ keeps from sin, not in sin. Following will be found a few of the many precious Scriptures asserting Biblical assurance: 1 John 3:2, 20, 21; 2: 1, 17, 24; Romans 8:16; Hebrews 7:25; John 1:12, 13; 1 John 5:13; Jude 1:24.

1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1Jn 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

1Jn 3:20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 1Jn 3:21 Beloved, if our heart condemn us not, then have we confidence toward God

1Jn 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

1Jn 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

1Jn 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for

them.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Joh 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1Jn 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Eternal Security Problems

The eternal security teaching seems to have originally grown out of such unscriptural teachings as limited atonement, unconditional election, foreordination and reprobation, and the perseverance of the saints. While many who have held these doctrines in the past have not used the term “eternal security,” yet the Calvinistic term “perseverance of the saints” is recognized as adding to it. We readily admit that many now hold to the eternal security teaching (basing their faith on misinterpretations of Scripture), who are not acquainted with historical Calvinism and Calvinistic creeds. Advocates of eternal security differ much among themselves, but agree on at least one point, namely, that a believer once saved cannot be lost under any circumstances or conditions.

One of the problems facing the doctrine is the election problem. Has God elected certain ones from all eternity to be saved? Did God foreordain certain ones to be saved? If certain ones are foreordained to be saved, then others must be outside of the elect group, and they in turn are foreordained to be lost; those who are elected to be saved will be saved. Those who are elected to be lost will be lost. Neither can they help it; they are the victims of God’s sovereign choice of persons; the saints become such by “irresistible grace,” not through any volition of their own.

"We learn that God has 'ordained to eternal life' certain ones, and that in consequence of His ordination, they, in due time, 'believe'; that God's ordination to salvation of His own elect, is not due to any good thing in them nor to anything meritorious from them, but solely of His 'grace'; that God has designedly selected the most unlikely objects to be the recipients of His special favours, in order

that 'no flesh should glory in His presence'; that God chose His people in Christ before the foundation of the world, not because they were so, but in order that they 'should be, holy and without blame before him'; that having selected certain ones to salvation, He also decreed the means by which His eternal counsel should be made good; that the very 'grace' by which we are saved was, in God's purpose, 'given us in Christ Jesus before the world began'; that long before they were actually created, God's elect stood present before His mind, were "foreknown" by Him, i. e., were the definite objects of His eternal love.

Has God foreordained certain ones to damnation? That many will be eternally damned is clear from Scripture, that each one will be judged according to his works and reap as he has sown, and that in consequence his 'damnation is just' (Romans 3:8), is equally sure, and that God decreed that the non-elect should choose the course they follow we now undertake to prove.

From what has been before us in the previous chapter concerning the election of some to salvation, it would unavoidably follow, even if Scripture had been silent upon it, that there must be a rejection of others.... If there be some whom God has elected unto salvation (11 Thessalonians 2:13), there must be others who are not elected unto salvation." - From Sovereignty of God by Dr. Arthur W. Pink.

Others claim that volition enters in, also the preaching and influences of the Gospel, but wind up at the same place by saying that all these means are foreordained, even the volitional response is according to God's decree. If I am a saint because of the sovereignty of God, rather than the grace of God, where is God's honour? If, as the Westminster Confession declares, "God from all eternity did by the most wise and holy counsel of His own will freely and unchangeably foreordain whatsoever comes to pass," then neither the saint nor the sinner has any real or actual responsibility before God. But is not God the author of sin, if I am foreordained to be a sinner and every act in my life is predetermined and foreordained by God? Wherein is God glorified through the life of the Christian, if it is not the result of a voluntary service and worship?

Another problem facing the eternal security believer is the question concerning infants. Most Evangelical Christians believe that all infants

come under the provisions of the atonement of Christ until accountability arrives. The teachings of Calvinistic election and foreordination make it clear that there must be non-elect infants, if there are non-elect adults. How can one consistently hold the true Biblical principles and yet cherish such a God dishonouring doctrines as foreordination and reprobation?

A third problem that the eternal security believer must face is that of the extent of the atonement. If God has foreordained that certain ones are elect, then Christ certainly did not die for all men as the Scriptures constantly affirm. Christ's death on the cross was sufficient for all, but is efficient only to those who believe. He "is the Saviour of all men, especially of those that believe. "If a limited atonement is the teaching of Scriptures, as Calvinists would have us believe, why do those who have it in their creeds not preach "the whole counsel of God" including reprobation?

A fourth problem concerns the sincerity of the offer of the Gospel to all men. Can we be sincere in announcing, "whosoever will may come," when only elect ones can come, and the others cannot, according to some eternal security teachers? Calvinists have wrestled with this problem for centuries. The present tendency among them is to abandon much of their creedal teaching along this line.

The writer is aware that many converts to the eternal security teaching did not think through all that this doctrine can lead to before they accepted it. The writer gives this as a personal testimony concerning a past experience in his own life. Many today hastily accept this doctrine, feeling that here is a new mine of truth that they have just discovered, but in reality it is an old mine that is largely abandoned, except the eternal security vein, which is still worked hard.

Errors of the Eternal Security Teaching

Reader, if you have become involved in this erroneous teaching, do not throw aside this article hastily. If you have the truth, it will stand investigation. If you do not have the whole truth, certainly as an honest and conscientious individual you should desire it. The writer (who once believed this doctrine) well remembers his reaction when accosted by well-meaning brethren who informed him he was in error in connection with this particular teaching. It is not according to human nature to relish

the information that we are wrong. On the other hand, it is our friends, our real friends, who tell us of our errors. We shall endeavour to show that the eternal security teaching is erroneous from a number of viewpoints, while Christian assurance is a specific Bible teaching for the children of God.

1. Eternal security as a teaching is based on partial Scriptures.

“All Scripture is given by inspiration of God, and is profitable.” The eternal security teaching magnifies the “verities,” but discounts the “ifs”; yet both are given by God and are equally inspired. Conditions of salvation and conditions of keeping are not named in every Scripture. Scriptures of warning are addressed to such believers as may be careless, indifferent, trifling, boastful, or presumptuous.

The usual group of Scriptures quoted by the eternal security believers are the kind that are needed to encourage and sustain the fearful, trembling, and weak saints who earnestly desire to do the will of their Lord, but are harassed by the devil and beset with doubts. “Yet forty days and Nineveh shall be destroyed, was a “verily” as far as the statement was concerned, but there was an “if” implied in one of the promises of God. (See Jeremiah 18:1-12.)

Jer 18:1 The word which came to Jeremiah from the LORD, saying, **Jer 18:2** Arise, and go down to the potter's house, and there I will cause thee to hear my words. **Jer 18:3** Then I went down to the potter's house, and, behold, he wrought a work on the wheels. **Jer 18:4** And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. **Jer 18:5** Then the word of the LORD came to me, saying, **Jer 18:6** O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. **Jer 18:7** At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; **Jer 18:8** If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. **Jer 18:9** And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; **Jer 18:10** If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. **Jer 18:11** Now therefore go to, speak to the men of

Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. Jer 18:12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

Such Scriptures as John 10:27, 28, 29; Colossians 3:1-3; John 3:36; 5:24; Jude 1:24; Romans 8:34-39; Hebrews 7:25 and a lot of others that might be given are precious to every believer.

Joh 10:27 My sheep hear my voice, and I know them, and they follow me: Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Joh 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Col 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col 3:2 Set your affection on things above, not on things on the earth. Col 3:3 For ye are dead, and your life is hid with Christ in God.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us. Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers,

nor things present, nor things to come, Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

They make it clear that we are safe in Christ Jesus. No outside power or influence, neither men, angels, nor devils, can come between us and our Lord; but there are conditions of salvation and there are conditions that govern our keeping. We do not question God's sovereignty, His power, His omnipotence; we believe and hold to all of them. On the other hand as honest people, we dare not close our eyes to the fact that God has laid a responsibility upon free moral agents that He does not violate by His sovereignty, His omnipotence, His election, or any other office or attribute belonging to Deity. The condition that saves is the same condition that keeps.

Eternal security believers constantly underscore "hath" in John 5:24 but overlook the condition, "believeth."

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

They will take John 10:27-29 and underscore the "never perish" and "no man is able to pluck them out of my hand," but ignore the fact that this promise is made to the sheep that hear his voice and follow him.

Joh 10:27 My sheep hear my voice, and I know them, and they follow me: Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Joh 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

As long as this condition continues, the keeping continues. No other interpretation is consistent with free moral agency.

2. Eternal security teaching wrests Scripture to establish its claims. It starts out with an unscriptural premise and is then compelled to give

forced (and many times inconsistent and illogical) interpretations to some Scriptures to sustain the premise. The eternal security teachers will tell you that it is a New Testament doctrine, but they do not hesitate to gather “proof verses” from the Old Testament. They will declare that a troublesome Scripture in the New Testament, that stands in the way of maintaining their doctrine, belongs to some other age, or it may have been written to the Jews, and is therefore not applicable to the Christian believer.

a) They cannot find an appropriate New Testament Scripture to show that what God does, He does for ever, so they will quote Ecclesiastes 3:14.

Ecc 3:14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

It is not sound Biblical exegesis to support a New Testament teaching by the isolation of an Old Testament text from its context as is done in this instance.

b) They will use Romans 11:29

Rom 11:29 For the gifts and calling of God are without repentance.

to prove that the gift of eternal life is not subject to recall by God, but deny the right of anyone to use Romans 11:19-28,

Rom 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in. Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: Rom 11:21 For if God spared not the natural branches, take heed lest he also spare not thee. Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. Rom 11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened

to Israel, until the fulness of the Gentiles be come in. Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: Rom 11:27 For this is my covenant unto them, when I shall take away their sins. Rom 11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

which is the context of verse 29 to show that the Gentile's continuance in favour of God was conditioned upon faith. It is poor exegesis, to say the least, to use verse 29 to prove a doctrine for Christian believers and then deny the application of verses 19-28 to the same group.

c) They will quote Psalm 51:12

Psa 51:12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

to prove that a believer loses the JOY of salvation” when he sins, but deny the right of others to quote Psalm 51:11.

Psa 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

Let me quote from a pamphlet by one of the eternal security defenders: “One of the results of David’s terrible fall was the loss of his joy of God’s salvation. ‘Restore unto me the joy of thy salvation’ was his heart-broken cry ... David prayed, ‘Take not thy Holy Spirit from me’ (Psalm 51:11), but this was under the dispensation of the law. “Here you have two quotations from the same author and the same publication; a most unfortunate example of playing fast and loose with Scripture. You have the startling paradox here that David was a believer who had the Holy Spirit, and further that David was in danger of losing the Holy Spirit, but could not lose his salvation, nothing but the joy of it. Reader, do you believe that David could have had salvation without the Holy Spirit?

d) They will tell you that Hebrews 6:4-6 does not describe a true believer, and then will misinterpret the various statements to confirm their claim.

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, Heb 6:5 And have tasted the good word of God, and the

powers of the world to come, Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

They will deny that the word “partaker” (meaning “having part with”) in this reference could mean actual connection with the Holy Spirit, but they accept the same word and allow the real meaning of the word without quibbling in Hebrews 3:1, 14; 12:8; 2 Timothy 1:8; 2 Peter 1:4.

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Heb 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

2Ti 1:8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

e) They will attempt to show that the word “taste” in Hebrews 6:4-6

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, Heb 6:5 And have tasted the good word of God, and the powers of the world to come, Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

did not mean participation in salvation or to experience anything of salvation, but they accept the same word without reserve and allow it to hold that very meaning in Matthew 16:28; Luke 14:24; John 8:52; Hebrews 2:9; 1 Peter 2:3.

Mat 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Luk 14:24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Joh 8:52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

1Pe 2:3 If so be ye have tasted that the Lord is gracious.

f) They will attempt to mar the force of the word “abide” as found in John 15:1-7,

Joh 15:1 I am the true vine, and my Father is the husbandman. Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Joh 15:3 Now ye are clean through the word which I have spoken unto you. Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

but will accept it without question when found in such verses as John 3:36; 8:35; 1 John 2:6; 3:14, 15.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Joh 8:35 And the servant abideth not in the house for ever: but the Son abideth ever.

1Jn 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

1Jn 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1Jn 3:15 Whosoever hateth his brother is a murderer: and ye

know that no murderer hath eternal life abiding in him.

In John 15 we have the language of a parable. Christ is the Vine. He says so. Christians are the branches. Unfruitful ones are taken away. They were in Him in verse two. "If any man" is usually applied to an unconverted one, but the unconverted are not in Him. This message was for age-long application and so Christ simply said: "If any man [literally 'any one'] abide not in me, he is cast forth as a branch . . . and men gather them, and **cast them into the fire.**" Let us review the symbols. Christ is the Vine, Christians are the branches. Why should not the men (reapers) be the angels here like in Matthew 13?

Mat 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. Mat 13:37 He answered and said unto them, He that soweth the good seed is the Son of man; Mat 13:38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; Mat 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. Mat 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. Mat 13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; Mat 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Mat 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Fire in Matthew represents future punishment, why not the same here? Why insist upon symbolical language only where it fits the theory? Better adapt the theory to the Scriptures, than to attempt the reverse.

g) Eternal security teachers play on the word "eternal." They say "that which is eternal cannot cease to be." But eternal life had a beginning in the believer. It is the life of God. It is the result of union with Christ. Eternal life adds nothing to the duration of the believer's existence. All men have eternal existence. Scofield says: "Eternal life is a phrase of quality of life, rather than of duration merely." Can this quality of life end in the believer?

Has God given free moral agents something unconditionally that He cannot withdraw? The eternal security teaching so affirms. We believe the Scriptures state otherwise. Saints are always dependent upon God, even after receiving eternal life.

3. The eternal security teaching, if true, makes it safe for a believer to live in sin if he desires to do so.

One who has just accepted the eternal security teaching will flatly deny this statement. In fact, the eternal security teachers will likely deny it also; but when pressed with the many problems that this doctrine develops, they will finally admit that a once-saved person though living in sin is safe as far as his eternal life and destiny are concerned. That my readers may know that I am not misrepresenting the doctrine, I shall give a few quotations from several different teachers:

But the relationship once formed by God Himself, is not maintained by a consistent life, nor can it be broken by unworthy conduct. Hence a child of God dying under circumstances of an ungodly kind has passed away into the presence of Christ under a cloud. But neither sin nor death can destroy a relationship which is necessarily eternal, because spiritual. Scott in "Holding On."

What then are the consequences of a believer's sinning? And particularly what are the penalties involved by conscious, deliberate, repeated, unconfessed sins, on the part of a child of God?

First, we shall consider the **negative answer**:

1. He does not cease to be God's child.
2. He does not forfeit eternal life.
3. He does not lose the Holy Spirit.
4. He does not become unfit for heaven.
5. He does not eternally perish.

Positive side:

1. His communion with God is broken.
2. His joy of salvation is lost.
3. His power for service is destroyed.
4. His witness for Christ is nullified.
5. His position in glory is affected.
6. His conduct will bring chastisement from the Lord.

7. His physical life is endangered. [*From 'Sins of the Saints' by A. W. Pink*]

I have quoted from the older edition of the pamphlet by Pink called "Sins of the Saints." It had been circulated for over ten years as above outlined, but the statement concerning the consequences of deliberate, repeated, unconfessed sins was too rank for many people, so the pamphlet was revised and reprinted, this statement being left out, but no note concerning the revision was ever placed in the new edition. In place of the objectionable preamble to the above points, the following is given: "But what of the one who is overtaken in a fault" (Galatians 6:1)?

Gal 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

What of the one who really hates sin and resists it; who truly and daily endeavours with all his might to please God and glorify Christ, who actually does seek first the Kingdom of God and His righteousness (Matthew 6:33),

Mat 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

but who, nevertheless, is conscious that he offends in many things (James 3:2),

Jas 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

what are the consequences of such sins in the believer?" Then follow the five negatives and the seven positives as given above. As now stated in the revised pamphlet, there is very little objection to it from a Biblical viewpoint. Later writings of Pink, however, prove that the way the tract appeared before its last revision, is the way Pink believes, and this is in harmony with the eternal security teaching in general according to their literature and addresses.

Dr. L. S. Chafer gives the following:

What if a Christian dies with unconfessed sin?

Answer: It is quite impossible that any believer knows, remembers, or has confessed every sin. Confession, after all, is but telling Him, and this could better be done, perhaps, in His gracious presence than otherwise.

In other words Dr. Chafer would tell us a person may die in his sins and confess them when he gets to heaven. It is true that no one remembers all his sins at the time of his conversion, but we confess our sinful state, and as the Holy Spirit convicts of specific sins we confess them and make restitution. If the Spirit of God would bring all of our sins before us at one time, it is quite possible the new born believer would be overwhelmed with despair.

Reader, what about the many danger signals and Scriptural warnings found in the Word of God and addressed to believers? Does God warn where there is no danger? Is God less consistent and reliable than our state highway department? To accuse God of such folly is unthinkable.

It was written to Christians, **“If ye live after the flesh, ye shall die”** (Romans 8:13). How can Christians continue to live after the flesh and remain secure in their standing before God?

“But when we are judged, we are chastened of the Lord, that we should not be condemned with the world” (I Corinthians 11:32). Here the purpose of chastisement for sin is stated. The object is to keep believers from being condemned with the world. If the chastened ones do not repent and turn from their sins, they will be condemned with the world. If eternal security were true, then these believers would be as sure of heaven in their sin as if they were already there, whether they repented or not.

“That ye receive not the grace of God in vain” (2 Corinthians 6:1). Here is a possibility. Here is a warning to believers. Eternal security virtually denies that a believer can receive the grace of God in vain. Was Paul wrong?

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in DEPARTING from the living God” (Hebrews 3:12).

Is this an empty warning? Is there no possibility of departure here? Certainly one who knows not God, could not depart from the living God through an evil heart of unbelief. A sinner with an evil heart knows not God and is already far from God by nature. This warning was addressed to **“holy brethren, partakers of the heavenly calling”** (Hebrews

3:1).

“For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end” (Hebrews 3:14). Then follows an actual historical incident that is held up to us as a warning, Hebrews 3:15-19,

Heb 3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. Heb 3:16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. Heb 3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? Heb 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not? Heb 3:19 So we see that they could not enter in because of unbelief.

1 Corinthians 10:1-12.

1Co 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 1Co 10:2 And were all baptized unto Moses in the cloud and in the sea; 1Co 10:3 And did all eat the same spiritual meat; 1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1Co 10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 1Co 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 1Co 10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 1Co 10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 1Co 10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 1Co 10:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1Co 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

The excommunication of the sinning believer in I Corinthians 5 was designed for his repentance and restoration. Eternal security teachers

declare this man would have remained saved, even though he would not have confessed his sin and forsaken it. Then we are face to face with the words that follow in the sixth chapter, verses 9 and 10.

1Co 5:9 I wrote unto you in an epistle not to company with fornicators: 1Co 5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 1Co 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 1Co 5:12 For what have I to do to judge them also that are without? do not ye judge them that are within? 1Co 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

(1) If this man would have been saved without repenting of his fornication, then God would have had a fornicator in glory despite the testimony of about a dozen Scriptures to the contrary. (2) Or we will have to decide that fornication is no longer fornication when committed by a saint, and then Paul was wrong in so designating it. (3) Or we are faced with the fact that this man needed to confess and disown his sin or be condemned. We are thankful he did the latter, according to 2Corinthians 2:3-10, and again came into fellowship with his Lord.

2Co 2:3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. 2Co 2:4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 2Co 2:5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 2Co 2:6 Sufficient to such a man is this punishment, which was inflicted of many. 2Co 2:7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 2Co 2:8 Wherefore I beseech you that ye would confirm your love toward him. 2Co 2:9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 2Co 2:10 To whom ye forgive any thing, I forgive also: for if I forgave any

thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

Peter likewise sinned grievously in his denial of the Lord. Jesus had said: **“Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not.”** For faith to fail would have been fatal, for we are **“Kept by the power of God through faith.”** We are saved by faith and kept by faith. God does the saving and the keeping, but human responsibility is involved in the word FAITH. If there had been no possibility of faith failing in Peter, then Christ’s prayer was unnecessary. If Peter’s faith had failed, then Christ’s prayer was not answered. That Peter’s faith did not fail is evident from the effect that Peter’s denial had upon him: “He went out, and wept bitterly.” Peter owned his Lord upon the first occasion possible, and confessed Him publicly before his fellow apostles.

Many of the eternal security teachers gave beautiful expositions of the Bible doctrine of non-resistance before World War 1 broke out. After the United States declared war, many of them allowed themselves to be governed by the cry of the multitude and sought by the Word of God to justify the awful carnage. One wrote a pamphlet of about one hundred pages entitled, “SHOULD A CHRISTIAN FIGHT?” In this booklet he characterized war as “butchery,” “dirty,” “hell,” “denial of Jesus,” “drunk with blood,” “assisting the prince of hell, I’ll murder,” “idolatry,” a modern Moloch,” and many other names that were quite fitting to describe the awful carnage.

After a loyal Biblical discussion all the way through the book, with one small paragraph, he revealed his eternal security bias and discounted all he said in these words: “This truth (the unscripturalness of war) is the logical, practical, and inevitable application of what you have espoused so long and with such remarkable and God-given success. We therefore implore you with tears, now that the test has come, not to deny the faith through cowardice as Peter denied his Lord. This truth though not vital to salvation, is like many others, vital to future rewards.” According to this teacher, war is murder and “ye know that no murderer hath eternal life abiding in him”; yet, according to his teaching, believers can murder their fellowman and go to heaven and lose nothing but some of their reward.

Reader, beware of a teaching that holds it possible for a believer to live

after the flesh, follow the dictates of a hostile world, deny his Lord, and still be sure of heaven. The Gospel of Jesus Christ delivers us from the guilt of sin, the intercessory work of Christ gives us power over sin if we appropriate it, and His second coming will deliver us from the presence of sin. There is no security in sin for either saint or sinner.

4. The eternal security teaching cannot consistently hold man to be a free moral agent.

Free moral agency (freedom to choose) and eternal security are incompatible. Our Lord said, “Repent ye, and believe the Gospel.” Eternal security teachers declare that according to Ephesians 2:1 man is “dead in trespasses and sins.” They say: “How can a dead man repent?” Yet they repeatedly say: “Believe, believe, believe!” We would like to inquire as to how a dead man can believe?

“Dead in trespasses and sins” is not the only description of the natural man. Man is an enemy. This suggests the hostility of a living man needing reconciliation. Man is said to be without strength. This suggests helplessness. Man is blinded by the devil and Christ alone can give sight. Man is a foreigner. Christ alone can make him a fellow citizen with the saints. Many other figures are used to describe man. If “dead in trespasses and sins” were the only description of the natural man, or of a man in sin, then we might feel that the Calvinist’s interpretation was true and the denial of the free moral agency of man was justified, but since there are so many other terms used to uphold the teaching of free moral agency while emphasizing depravity, we have another evidence that eternal security interpretations are built upon only a part of the Word of God. How can man be held responsible for his sin if he is not a free moral agent?

On what basis can God judge the world of men? If a man is not a free moral agent, but the victim of God’s foreordination, then the responsibility for the existence of evil and of evil men rests with God. It is “begging the question” for a believer in eternal security to affirm the salvation of the elect and the reprobation of the non-elect, then to assert the free moral agency of man and thus create what we admit is a difficulty, but throw it over on God by saying that it is one of the divine acts, and mysteries that baffles our solution. God has not created this conflict.

He does not need to solve the mystery. The mystery is with man, not God. How can man in the face of Scriptures be content to create such a difficulty, as found in the Eternal Security literature?

Read the following testimonies to the free moral agency in both Testaments:

Come now, and let us **reason together**, saith the Lord. Isaiah 1:18.

Ho, every one that thirsteth, **come** ye. Isaiah 55:1.

Come unto me, all ye that labour and are heavy laden. Matthew 11:28.

I have set before you life and death, **choose life**. Deuteronomy 30:19.

Repent, and **turn yourselves from all your transgressions**; so iniquity shall not be your ruin. Ezekiel 18:30.

Bethsaida had. See Matthew 11:21.

Mat 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

He that **believeth** ... he that believeth not. John 3:18, 19.

God gave them over. Romans 1:26, 28.

Rom 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. **Rom 1:26** For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: **Rom 1:27** And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. **Rom 1:28** And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Every one of us shall give account of himself to God. See Romans 14:12.

Rom 14:12 So then every one of us shall give account of himself to God.

Render to every man **according to his deeds**. Romans 2:6.

How often would I ... **ye would not**. Matthew 23:37.

God desires salvation of all. See 1 Timothy 2:4.

1Ti 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Ye **will not come** [not cannot come] to me, that ye might have life. John 5:40.

If **ye believe not** that I am he, ye shall die in your sins. John 8:24.

As many as **received him**. John 1: 12.

5. The eternal security teaching denies the Biblical conditions for saving and keeping the believer.

The fact that man is a free moral agent is further proved by the conditions that are laid down for his salvation and for his keeping. Eternal security teachers cannot consistently hold otherwise than that those whom God has decreed to save, will be saved and that irrespective of conditions. But what saith the Scripture?

Repentance is a condition leading to salvation (Mark 1: 15).

Mar 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

It was the answer given to those who wanted salvation on Pentecost (Acts 2:38).

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

The following Scriptures make it clear that repentance is absolutely required of all believers in this dispensation: Luke 24:47, 48; Acts 8:22; 17:30; 11:18; 26:20.

Luk 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luk 24:48 And ye are witnesses of these things.

Act 8:22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Act 17:30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

Act 11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Act 26:20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Faith is another condition. The jailer was told, “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31; Mark 16:16).

Act 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Mar 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Confession of Christ openly is another condition (Romans 10:9-10).

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Other Scriptures make it plain that continued confession of Christ before the adulterous and sinful generation in which we live is absolutely essential to Christ’s confession of us before the Father.

It is true there is no merit that contributes toward our salvation in any of these conditions. These conditions call for the confession of Jesus Christ and our disowning of sin. There is no merit in confession of sin or making of restitution. **“By grace are ye saved THROUGH FAITH; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:8-10). “Not by works of righteousness which we have done, but according to his mercy he saved us” (Titus 3:5). “The gift of God is eternal life through Jesus Christ” (Romans 6:23).**

I offer you a great and expensive gift. You have your hands full of

worthless objects. You refuse to drop the trash and consequently refuse to accept the gift. So it is with God and salvation. On the other hand, suppose you drop your trash and accept the gift. **YOU DID NOT MERIT IT BY PUTTING FORTH YOUR HAND**, but you met a condition necessary to receiving the gift, and so with salvation. When you accept the gift you come into a covenant relation with God. A covenant implies a twofold responsibility. A covenant is a voluntary agreement, or it is no covenant at all. Can a man who has voluntarily come into covenant relation with God, also voluntarily withdraw from this relation? Eternal security says, "No." The Bible on the other hand teaches the possibility, because the same conditions that were essential to becoming saved, are also necessary to remaining saved. The following Scriptures make clear that the Gospel of grace is a covenant as real as the Sinaitic covenant:

For these are the two covenants. Galatians 4:22-31.

Gal 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. **Gal 4:23** But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. **Gal 4:24** Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. **Gal 4:25** For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. **Gal 4:26** But Jerusalem which is above is free, which is the mother of us all. **Gal 4:27** For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. **Gal 4:28** Now we, brethren, as Isaac was, are the children of promise. **Gal 4:29** But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. **Gal 4:30** Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. **Gal 4:31** So then, brethren, we are not children of the bondwoman, but of the free.

He is the mediator of a better covenant. Hebrews 8:6.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was

established upon better promises.

Hath counted the blood of the **covenant**, wherewith he was sanctified. Hebrews 10:29.

Jesus the mediator of the **new covenant**. Hebrews 12:24.

The blood of the **everlasting covenant**. Hebrews 13:20.

(This same Greek word is also translated “testament” in a number of instances.

This cup is the **New Testament** in my blood. Luke 22:20.

Able **ministers of the New Testament**. 2 Corinthians 3:6.

We cannot overemphasize the power of God, but we can under emphasize and ignore man’s responsibility. God cannot save a sinner independent of his meeting certain conditions. To do so would violate man’s free moral agency that is likewise of divine origin. For the same reason God cannot keep a saint independent of his meeting certain conditions. Let me illustrate by quoting four very precious Scriptures:

He is able to keep that which I have committed unto him against that day. 2 Timothy 1:12.

Wherefore he is able also to save them to the uttermost. Hebrews 7:25.

Now unto him that is able to keep you from falling. Jude 24.

Who are kept by the power of God; through faith unto salvation. I Peter 1:5.

These Scriptures teach a condition. Eternal security holds that God and Christ have promised to keep them without condition and therefore the divine integrity is at stake if believers could be lost. There is no question here as to His ability to perform what is promised in every Scripture, but the will and cooperation of man is necessary in order for Christ to exercise His keeping ability. God’s continued keeping is dependent upon our continued committal, our continued coming, and our continued faith.

To prove that eternal security believers admit conditions in the language of Scripture where it does not involve their pet doctrine, I want to call attention to John 3:36: “**He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath Of God abideth on him.**” Eternal security

believers underscore HATH, but ignore the condition in the present, progressive tense of BELIEVETH. Note the more serious inconsistency, yea, wicked error.

If “believeth” is one act that assures eternal life, then with the same consistency and logic, believeth not would be the one act that insures eternal damnation. On the other hand, eternal security believers will tell you that IF the unbeliever does not continue in his unbelief, he can be saved, thus admitting a condition. How can they admit a condition in reference to the unbeliever and deny it with the believer? “Believeth” is a continuing condition and the believer HATH life only as he CONTINUES to believe. If no condition were associated with the unbeliever, alas, no one could get saved.

6. Eternal Security denies the Biblical teaching on apostasy. **“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils”** (1 Timothy 4: 1). A brother wrote me recently that it does not say “depart from their faith,” but “depart from the faith,” implying that these people were not true believers at any time in their life, and this is the position the eternal security teaching is forced to take in order to sustain its doctrine. But the people referred to here will depart from the faith because they are seduced and give heed to doctrines of demons.

You can’t seduce the unregenerate. They are already walking “according to the course of this world” and according to “the prince of the power of the air.” They are already “children of wrath.” Satan never ceased to dominate them. It cannot be people like this that the Spirit meant. Other uses of the word “depart” as found in Hebrews 3:12; 2 Timothy 2:19; II Corinthians 12:8; Acts 12: 10; 15:38; 19:9, always involve reality.

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 2Ti 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 2Co 12:8 For this thing I besought the Lord thrice, that it might depart from me. Act 12:10 When they were

past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. Act 15:38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. Act 19:9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

Eleven out of the twelve apostles were kept. God and Christ would have kept Judas Iscariot, if he had been minded as the others were. We do not have the space to give quotations from eternal security teachers in order to note the disposition that they make of this problem concerning Judas, but there is a unison of testimony among them that Judas was never a true believer, never really saved. "To the law and to the testimony." We much prefer the testimony of Scripture to the evasions of eternal security teachers. If Judas was saved, then you have a clear case of apostasy. We believe Judas offers just such an example. It should be noted that the statements that our Lord made about Judas being a devil, were made toward the close of His ministry. Note some Biblical facts:

1. Christ chose twelve apostles, including Judas Iscariot. No intimations are made at the time of the choosing the twelve that Judas was not a true believer the same as the others (see Matthew 10; Mark 3; Luke 6). Reference to Judas Iscariot as the traitor is made by several writers of Scripture, long years after the incident of his death to distinguish him from the other Judas. It is a mark of identification and in itself throws no light upon the character of Judas Iscariot when he was chosen by our Lord. We have a similar designation regarding "Jeroboam, the son of Nebat, which made Israel to sin," which throws no light upon Jeroboam's character at the time the prophet Ahijah brought him the message from the Lord (I Kings 11:26-40).

1Ki 11:26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king. 1Ki 11:27 And this was the cause that he lifted up his hand against the king: Solomon built Millo,

and repaired the breaches of the city of David his father. 1Ki 11:28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. 1Ki 11:29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: 1Ki 11:30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces: 1Ki 11:31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: 1Ki 11:32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) 1Ki 11:33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. 1Ki 11:34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 1Ki 11:35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. 1Ki 11:36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there. 1Ki 11:37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. 1Ki 11:38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. 1Ki 11:39 And I will for this afflict the seed of David, but not for ever. 1Ki 11:40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

2. If Judas was a “devil” from the beginning as some claim, then you have

the startling fact to face that our Lord chose a devil as an apostle.

3. Our Lord foreknew who should betray Him from the beginning, but Judas had the same teaching, call, environment, and opportunity to make good as did the others. Divine foreknowledge does not interfere with man's free moral agency.

4. If Judas was a devil from the beginning, then such terms as were prophesied of him are hard to reconcile with the other teachings and principles of the Master. **"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9).** Would Jesus, knowing Judas was a devil, trusting him or call him His "own familiar friend"? A "devil" is an adversary and enemy; but if, as some eternal security teachers think, Psalm 55 is a prophetic Messianic psalm of which Ahithophel turning traitor to David was a type of Judas turning against the Lord, then we have a second witness from the Psalms that it was not an enemy that reproached me. It was a man mine equal, my guide, and mine acquaintance. **"We took sweet counsel together, and walked unto the house of God in company" (Psalm 55:12-14).** Certainly this language does not describe one who was a devil from the beginning, as eternal security teachers affirm.

5. If Judas was a devil, while the other eleven were ordinary men, then you have another contradiction; viz., Satan casting out Satan, because the apostles Judas included) were sent out two by two to heal the sick, cast out devils, and preach the Gospel. There is no intimation in the Gospel records that Judas was a misfit on this missionary journey. Other emissaries of Satan, when they tried to cast out a demon by the use of the name of Jesus, were not at all successful (see Acts 19:13-18).

Act 19:13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. Act 19:14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. Act 19:15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? Act 19:16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. Act 19:17 And this was known to all the Jews and Greeks also

dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. Act 19:18 And many that believed came, and confessed, and shewed their deeds.

Christ made it clear that Satan does not cast out demons (see Matthew 12:22-26; Luke 11:14-23).

Mat 12:22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. Mat 12:23 And all the people were amazed, and said, Is not this the son of David? Mat 12:24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. Mat 12:25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: Mat 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

Luk 11:14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. Luk 11:15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. Luk 11:16 And others, tempting him, sought of him a sign from heaven. Luk 11:17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. Luk 11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. Luk 11:19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. Luk 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. Luk 11:21 When a strong man armed keepeth his palace, his goods are in peace: Luk 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. Luk 11:23 He that is not with me is against me: and he that gathereth not with me scattereth.

6. It was not until at the last feast that the devil entered into Judas, although Christ towards the close of His Galilean ministry (John 6:64-71) announced that one of the twelve would betray Him.

Joh 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. Joh 6:66 From that time many of his disciples went back, and walked no more with him. Joh 6:67 Then said Jesus unto the twelve, Will ye also go away? Joh 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God. Joh 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? Joh 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Christ was omniscient and knew all events that would be connected with His life here on earth. Covetousness, greed, love of money, were doubtless the besetting sins of Judas and despite the warnings of our Lord against covetousness and “the deceitfulness of riches,” these sins got the upper hand of Judas. He finally went to the chief priests, and of his own free will bargained about the sale of our Lord for silver.

7. John 17 does not say that Christ only received eleven apostles from the Father. He chose twelve at the beginning of His ministry that they might be with Him, and Christ was unable to keep one. Not because of a lack of power on Christ’s part, but because Judas was unwilling and this limited Christ’s keeping power. “Those that thou gavest me I have kept, and none of them [that thou gavest me] is lost, but the son of perdition; that the Scripture might be fulfilled.” The literal Greek of part of John 17:21 is **“And no one of them has perished, except the son of perdition that Scripture might be fulfilled.”** This implies that Judas was once saved with the rest, but not fulfilling the conditions for Christ’s keeping, perished spiritually.

The Scriptures prophesied that there should be a betrayer, and God foreknew that Judas would be he, but God did not foreordain Judas to be the betrayer of his Lord. If Judas, against his own will, was foreordained to be the betrayer, then the one who foreordained Judas would be responsible because Judas could not have helped it.

8. Last, “Judas by transgression fell” (Acts 1:16, 17, 25).

Act 1:16 Men and brethren, this scripture must needs have been

fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. Act 1:17 For he was numbered with us, and had obtained part of this ministry.

Act 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

Judas was a man into whom Satan entered. He was no demon incarnate. If there were no erroneous doctrine to defend, the various references about Judas Iscariot would present no difficulty at all to the eternal security teachers. The Judas episode would be simply a clear case of apostasy from the truth.

Any teaching that deals so carelessly with the Word of truth should be shunned. Any doctrine is false that tells you:

1. That Ananias and Sapphira as saved people could lie to God and the Holy Spirit and be smitten with divine judgment so that they died without repentance and were still sure of heaven. (See Revelation 21:8, noting particularly the words, “all liars.”)

Rev 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

2. That the prodigal son was safe, as a son, away from the father in the far country, although he himself declared he would perish if he did not return and the father said he was both dead and lost.

3. That tells you that you can make “shipwreck of faith” and still anchor safely in the harbour of heaven. Shipwrecks do not reach the harbour, unless salvaged (I Timothy 1:19).

1Ti 1:3 When I left for Macedonia, I urged you to stay there in Ephesus and stop those who are teaching wrong doctrine. 1Ti 1:4 Don't let people waste time in endless speculation over myths and spiritual pedigrees. For these things only cause arguments; they don't help people live a life of faith in God. 1Ti 1:5 The purpose of my instruction is that all the Christians there would be filled with love that comes from a pure heart, a clear conscience, and sincere faith. 1Ti 1:6 But some teachers have missed this whole point. They have turned away from these things and spend their time arguing and talking foolishness (which

is what CALVINISTS DO). 1Ti 1:7 They want to be known as teachers of the law of Moses, but they don't know what they are talking about, even though they seem so confident (this DESCRIBES CALVINISTS EXACTLY). 1Ti 1:8 We know these laws are good when they are used as God intended. 1Ti 1:9 But they were not made for people who do what is right. They are for people who are disobedient and rebellious, who are ungodly and sinful, who consider nothing sacred and defile what is holy, who murder their father or mother or other people. 1Ti 1:10 These laws are for people who are sexually immoral, for homosexuals and slave traders, for liars and oath breakers, and for those who do anything else that contradicts the right teaching 1Ti 1:11 that comes from the glorious Good News entrusted to me by our blessed God. 1Ti 1:12 How thankful I am to Christ Jesus our Lord for considering me trustworthy and appointing me to serve him, 1Ti 1:13 even though I used to scoff at the name of Christ. I hunted down his people, harming them in every way I could. But God had mercy on me because I did it in ignorance and unbelief. 1Ti 1:14 Oh, how kind and gracious the Lord was! He filled me completely with faith and the love of Christ Jesus. 1Ti 1:15 This is a true saying, and everyone should believe it: Christ Jesus came into the world to save sinners (ALL SINNERS)—and I was the WORST OF THEM ALL. 1Ti 1:16 But that is why God had mercy on me, so that Christ Jesus could use me as a prime example of his great patience with even the WORST SINNERS. Then others will realize that they, too, can believe in him and receive eternal life (WHICH IS WHAT THE CALVINISTS DENY, TEACHING THAT ONLY ELECT SINNERS CAN BE SAVED, and who exactly are the ELECT SINNERS? NOBODY KNOWS!). 1Ti 1:17 Glory and honor to God forever and ever. He is the eternal King, the unseen one who never dies; he alone is God. Amen. 1Ti 1:18 Timothy, my son, here are my instructions for you, based on the prophetic words spoken about you earlier. May they give you the confidence to fight well in the Lord's battles. 1Ti 1:19 Cling tightly to your faith in Christ, and always keep your conscience clear. For some people have deliberately violated their consciences; as a result, their faith has been shipwrecked. 1Ti 1:20 Hymenaeus and Alexander are two examples of this. I turned them over to Satan so they would LEARN NOT TO BLASPHEME GOD. (which is what the CALVINISTS are DOING ALL THE TIME).

4. That tells you the salvation of the fornicator referred to in I Corinthians 5 would have been secure; and that he would have reached heaven even though he had not repented; and despite the fact that the apostle Paul demanded his excommunication because he was unfit to remain in the fellowship of saints on earth.

Any doctrine should be shunned that so perverts Scripture and thrusts sin within the veil, on the pretext that grace is not a covenant, and that God has given an unconditional pledge to all believers to carry them through, no matter how grossly they may disregard His Word. Dear reader, let me entreat you to look well to the possibilities before nurturing a doctrine so alien to the spirit of the Gospel of the grace of God. If eternal security teaching is true, then the opposer of the doctrine who has had a genuine Christian experience will fare equally with the eternal security promoter. On the other hand, if eternal security is not a Biblical teaching - and we do not hesitate to say it is not - then the eternal security promoter will have a sad record to face in the judgment day because of the blood of lost backsliders who were made to believe that their salvation was secure in sin and backsliding when it was not.

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